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CERTAIN POSITIONS CONCERNING The Fundamentals OF CHRISTIANITY,

Which brings SALVATION to all that
entertain them.



Caribea

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The Preface.

THE end for which these Positions are thus put forth is this; that the Godly wise in the Nation may be pleased to take them into their serious consideration, and weigh these four Queries.

1. Whether there be any untruths in any of these Positions, yea or no?

2. Whether they be all fundamental truths in Christianity, yea or no?

That is such-truths as bring Salvation to the soules of those, that receive them so, as is here-after explained.

3. Whether in Reference to the Salvation of our soules, any of these truths be superfluous, yea or no? that is, needless, or uselesse to build up a soul upon the foundation unto Salvation.

4. And lastly all these Positions being found to be truths and fundamental truths, and none of them uselesse to build up a soul unto Salvation; the Question will be, whether they all as taken joynly in their coherence be deficient to bring a soule unto Salvation, or are not sufficient to fit it to have communion with God, yea or no?

If any that is Godly will without partialtie shew his sense of these Positions, in reference to any or all of these Queries, he will do a very acceptable service, and obliging work of Love to many of Gods people, Chiefly if it be shewed wherein they are deficient, either in the truth or in the fundamentaltie of things usefull or necessary unto Salvation, and if he will addresse his meaning touching this matter to Mr. Samuel Hartlibe, dwelling neer Charring Croffe, over against Angel-court in Westminstersit will come to be made use of for Gods Glory. But if these Positions shall be found sufficient, and no waies deficient in that which is requisite to fit a penitent and believing soule to have communion with God, then the further Question will be,

5. Whether it be not incumbent as a duty upon all those, who by these truths, or by the chief of them, have communion, or pretend to have communion with God, to have communien also one with another, by making open profession according to Gods appointment of their joyn't dependance upon him.

6. And if any doth conceive, that this is no duty, it is earnestly desired
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that the reasons why it is not acknowledged to be a duty, may be alledged from God's word.

7 But if it cannot be denied to be a duty, and a great and fundamentall duty in the profession of Christianity, then let these Questions be seriously and conscientiously laid to heart. What the cause is why it is not practised? and how that cause may be removed?

Now to avoid mistakes concerning the different Notions which may be had concerning a foundation, and concerning Salvation; the sense wherein they are here taken is to be noted to be this.

1 By a foundation, is meant in this place some truth, upon which all other truths are to be raised; to build up the soules of men to become an habitation of God through the spirit: for the Christian Religion is that knowledge and practise by which the soules of men are fitted to have fellowship with God, and become a tabernacle of him through the spirit. Now the truth upon which all other truths are to be raised, which build up the soule to this state, is none other but this: *That Jesus of Nazareth who is of the seed of David according to the flesh, is the Christ, and the onely begotten Son of God, the Saviour of the world, to be believed in according to the Testimony of the Apostles and Prophets in the Scriptures, and to be followed.*

This one truth is explicitly to be believed, and upon it all other truths necessary or usefull to build up the soule to Salvation, may be raised, and without the explicit assent unto the truth thereof, no other truth fitting the soule to have communion with God, can savingly be received.

2 The Notion of Salvation is here taken, as it is expressed by Christ unto Paul, when he sends him to the Gentiles to preach unto them the Gospell, *Acts 26. 18. I send thee (saith the Lord) To open their eyes, and to turne them from darkenesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and inheritance among them that are sanctified by Faith, which is in me.* Whence I gather, that the soule whose understanding is opened and freed from naturall Ignorance to see the light of life, and is no more a Slave to Satan & sin by Lust, but redeemed by the pardon o' sinnes, and set at liberty to serve the Lord by the free gift of Faith & Holinesse, and thereby is fitted to receive the inheritance of Glory: I say, that such a soule is saved, and that Salvation in this life is nothing else, but such a qualification of the soules of men which is wrought in them by the word, and preaching of Faith and Repentance in the Gospell, whereof the following truths, a'e the fundamentalls in the sense, which in the close is explainted.

Fundamentall Truths.

Fundamentall Truths.

1. **W**hosoever doth believe in God through the Gospell, and doth repent from dead workes, he shall be saved.
2. No man can be saved, except he repent from dead workes, and believe in God through the Gospell.

Of Faith.

1. **N**o man can believe in God through the Gospell; except by the Gospell he know him to be the onely true God, and Jesus Christ whom he hath sent.

2. No man can know God to be the onely true God, except he believe him to be a spirit alone before all things from everlasting; and above all things the absolute supream Being so everlasting: from whom, and according to whose will all true being is in every thing; whose perfection in all goodness, in all power, in all knowledge, in all truth and faithfullnesse, in all justice and Mercy, in all glory, happiness, & Holinesse, is infinite.

3. And no man doth believe these things of God truly, who doth not also acknowledge him to be in respect of his being incomunicable to all creatures, and unchangeably all-sufficient in himselfe; and in respect of his power the all-present Govenor of all his creatures as all times; and the, altogether uncontroulable and irresistible Judge of all the world, which he hath created.

4. No man can know God to be the onely true God, and Jesus Christ whom he hath sent, except he believe him to be the Father of Jesus Christ, and Jesus Christ to be his onely begotten Son, who came forth from the Father, as sent into this world to manifest the Love of God to mankind.

5. No man can know the Father, or come to the Father, but by the Son; and whosoever doth seek to come to the Father, or to know him any other way, cannot attaine to Salvation.

6. No man can know the Father and the Son to Salvation, except the spirit of the Father and of the Son be given him & he reveale them to him.

7. No man can receive the spirit of the Father and of the Son, without the Testimony of the word of God received by Faith.

8. The Testimony of the word of God is no where delivered to us infallibly, or received by us savingly to beget Faith; but as it commeth from the truth expressed in the Scriptures of the old and new Testament.

9. The Scriptures of the old and new Testament are the oracles of God,

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Fundamental Truths.

the rule of our Faith and Obedience, by which all spirits are to be tryed, whether they be of God or no?

10 If any man will know the true meaning of the Scriptures, he must do the will of God, whose oracles they are; & no man can truly know him, and the meaning of his oracles, except he keep his Commandementes.

11 No man doth know Jesus Christ according to the Testimony of the Scriptures, who doth not believe him to be of the seed of Abraham according to the flesh, made of a woman, and made like unto us in all things, sin excepted; and who doth not also believe, that he is the true God, over all blessed for ever Amen, whose out-goings being from everlasting, he is still yesterday, to day and for ever the same.

12 No man can know Jesus Christ according to the Testimony of the Scriptures, who doth not believe, that he is the Mediator of the new Covenant, the great Prophet, the High Priest of the true Tabernacle, and the King of Saints.

13 No man can know Jesus Christ to be the Mediator of the new Covenant, who hath not learned the tenor of the Covenant from the truth expressed in Scriptures; and who doth not believe, that according to the Covenant God was in Christ reconciling the world unto himselfe, and not imputing unto them their trespasses.

14 No man knoweth Jesus Christ to be the great Prophet, who doth not hearken to him to be taught by him of the Father, and to refer the voice of all the Prophets unto him.

15 No man knoweth Jesus Christ to be the High-Priest of the true Tabernacle, who doth not believe, that God anointed him with the oile of Gladness above his fellows, that he should be a Saviour of his People: and who doth not take notice, that he gave himself on the croffe to be an offering and a sacrifice to God for a sweet smelling Savour of atonement, and a ransome for all through Faith in his blood; that justification and remission of sinnes might be obtained freely through the Grace of Faith in his Name, and not by workes; & that now the man Jesus is the alone Advocate and Intercessor appearing in Heaven for his Elect.

16 No man knoweth Christ to be the King of Saints, who doth not believe him (the man Jesus of Nazareth) to be exalced at the right hand of the throne of Majesty on high, to possesse all power both in Heaven and Earth, and to be over the Church as the head thereof, distinct in his person from all his members, and set above every name, that is named not only in this world, but also in that which is to come.

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17 No man knoweth Jesus to be sent of the Father to be the Saviour of the world, who doth not believe, that he (being a man) dyed for the life of the world, and was buried and rose again from the dead, and ascended up into Heaven; & from thence shall come again to Judge the quick & the dead.

18 No man receiveth the Holy Ghost, who doth not believe, that he is the sanctifier of mankind, and the Author of the New-birth, without which no man can enter into the Kingdom of God; and the distributor of all the graces of God unto the members of Christ in the Church, according to his owne will.

19 No man knoweth Christ to be the head of the Church, who doth not believe that Christ hath a Church in the world, whose members are united to him, and to one another by one common spirit.

20 If any man acknowledge not that there shall be a Resurrection of the dead at the last day, and an everlasting Judgement of the just and unjust, whereby the Godly shall be received into everlasting joy and glory in Heaven; and the wicked condemned unto everlasting torments with the Divells and his Angels in Hell, this mans Faith and Hope is in vain,

Of Repentance.

1 **N**O man can repent from dead workes, except he know, that the workes which he doth by himselfe as in his owne strength, are dead and destitute of the life of God.

2 No man doth truely repent, who doth not deny himselfe in all his owne waies and abilities, and turning to God in Christ, doth cast himselfe onely upon his mercy.

3 No man can deny himselfe, and cast himselfe onely upon Gods mercy, except he acknowledge himselfe before God a sinner, and guilty of death and wrath for sin.

4 No man can acknowledge himself before God a sinner, except he know what the Law and will of God is; and that all whatsoever is not conformable to the Law & will of God is sin.

5 No man can know what the Law and will of God is, except he be taught it by the truth, as it is revealed in the Holy Scriptures.

6 No man can know himself to be a sinner, except he call his conscience to an account of his intentions and actions, and make a Judgement thereof according to the Law of God.

7 No man doth truely turne to God in Christ, who doth not resigne his will to the will of God, through the love of Christ; & who soever doth not love

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love God in Christ more then his own life, and more then all things in the world besides, is not truly turned to him.

8 No man doth love God in Christ, who doth not love his brother also for Christs sake.

9 No man is truly turned unto God in Christ, who doth not walk out of this evill world after Christ in all Gods commandements.

10 No man doth walk after Christ out of this evill world, except he follow him in godly simplicity by his grace, and not by worldly wisdome.

11 No man doth partake of the joy of Gods Salvation in the peace of a good conscience, who doth not walk in Simplicity by the grace of God.

12 No man is truly turned unto God, who hath not from his heart and in his outward conversation denied ungodliness and worldly lusts, to live soberly, righteously and Godly in this present world.

13 No man doth deny ungodliness and worldly lusts, who doth allow himself to live in any known sin whatsoever.

14 No man doth live soberly, who doth not mortifie the deeds of the Body, to bring it and keep it into subjection by the spirit.

15 No man doth live soberly, who takes care to fare deliciously every day, and to make provision for the flesh to full fill the desires thereof.

16 No man doth live Righteously, who doth not love his neighbor as himself, by doing to him that which he would have done to himself in the like case.

17 No man doth live Godly in this present world, who doth not worship God in spirit and truth, according to his revealed will,

18 No man doth worship God according to his revealed will, who doth not call upon him, and give him praises and thanks only in the name of Christ Jesus, and for his sake.

19 No man doth partake of Christ in truth, who doth not persevere patiently unto the end in well doing,

20 No man shall receive the Crown of life, who is not faithfull unto death.

In what sense these truths are said to be fundamentalls.

These truths are said to be fundamentalls of Salvation, not as if it were absolutely necessary, to be in any favour, or any acceptance with God here, or admitted unto life and glory hereafter; that every one should explicitly know and understand the depth of all these truths, or be able distinctly and knowingly to reflect upon himself in reference to all the duties, so as to discerne the power to practise the same effectually wrought in his soul; I say this is not the meaning of denominating these truths to be fundamentalls

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of Salvation, but they are said to be such implicitly, that is, by materiall and inward reference to the foundation, which is Christ Jesus, to be believed and followed according to the Scriptures.

The meaning then is this, that all these truths have a direct relation and connection to that main & only fundamental truth, Christ Jesus, to bring the soule that believeth in him & doth follow him, unto that state of life in him, by which it is set free from the bondage of corruption, which is in the world through lust, & made partaker of the divine nature in a true conformity unto his Image, that so far as any is made able through grace to know these truths, & to practise these duties, he is certainly thereby built up proportionally upon the true foundation, & consequently made capable to have an entrance into the Kingdom of God, which is righteousness, peace and joy in the Holy Ghost; & so far as any is not made able to know & practise these truths, he is by that disability at a distance from the foundation, & proportionally made incapable of entrance into the kingdom of God aforesaid. As for the things, which are so necessary to be known explicitly, & practised so, that without a full intent theremt, no man can be in a capacity to be built up in any degree unto Salvation, or freed from the guilt of death eternall; it is conceived, that they are herewich expressed in the Bulck, and perhaps cannot be precisely reckoned up & distinguished, because of the diverse measures of conscientious capacities, which God hath given to the severall understandings of men, which not being discernible by us, it is not in the power of any man to say, what the measure of explicit knowledge is which is requisite for the conversion of all soules to God.

But if we shall suppose the least capacity that may be in any, then so much knowledge as doth make the soul truly sensible, that there is a God, & that he through love to mankind hath appointed Jesus Christ a Saviour of all the soules that flye unto him for refuge in their misery; if they love God for Christ his sake, & believing in him are willing to obey his commandements, & do call upon his name, I say, so much knowledge as doth make out these truths unto the meanest capacities, although it be not received immediately from the Scriptures, but from a secondary Testimony, yet being explicitly & distinctly believed & obeyed, may suffice to bring a soul unto that state of Salvacion, although it may be ignorant of all the other fundamentals, which I gather from the promise of God in Joel 2. 32. *Whosoever shall call upon the name of the Lord shall be saved*, as it is confirmed & applied Ad. 2. 21, 23. Rom. 10. 12, 13, 14. So that, if the Lord and his name as a Saviour be known & called upon, it may suffice.

